

May 1  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"The Melchisedek Priesthood . . . is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven."*—JOSEPH SMITH.

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**PRIESTHOOD: THE SUPREME RELIGIOUS DIFFERENTIAL**

BY RUDGER CLAWSON

PRESIDENT OF THE QUORUM OF TWELVE APOSTLES

TIMES without number in the last one hundred years, the question has been asked: What, after all, is the precise difference between the Church of Jesus Christ of Latter-day Saints and other Christian denominations, Protestant and Catholic? In other words, is there some one thing that is a characteristic mark of "Mormonism," and if so, just what is it?

To the superficial observer, whether within or without the "Mormon" Church, the difference might seem to lie in parts of its ritual, or in its marriage system, or in its compact and effective organization, or in its vast network of proselytism, or in its so-called materialism, or in all of these combined.

But that is not the case. The real difference between "Mormonism" and other Christian bodies is to be found within, not without. For back of any ritualistic peculiarities that may appear, back of any organized effectiveness, back of any apparent self-advertisement and commercialism, back of anything that may show on the surface is an intangible reality.

And that is Priesthood.

Outsiders as well as insiders, if pressed for their opinion, would readily admit the accuracy of this judgment.

Not polygamy, not solidarity, not propaganda, not materialism has been responsible for the opposition that the Church has

almost continuously experienced in this age. These at bottom have been merely excuses, not reasons. The real point of attack, whether consciously or unconsciously, has always been Priesthood, the claims of the Saints to direct divine authority.

Moreover, speaking now from the viewpoint of the Saints themselves, not the "auxiliaries," not the educational system in the Church, not the missionary system, not the various principles and ordinances of the Church, not even the organization of the Church itself is the main thing in their minds. The main thing in their minds is what lies behind all these and vitalizes them and gives them meaning—Priesthood. That is why, in the last analysis, everything in "Mormonism" comes back to Priesthood and acquires significance therefrom.

Priesthood is therefore not only the point of divergence between the Church of Jesus Christ of Latter-day Saints and all other Christian bodies, but the very quintessence of this religion—the thing without which it could not possibly exist.

Priesthood, with the Saints as with other Christian churches, is authority delegated by God to man, by which man acts for Deity in His name in a way that makes any act performed by man under this divine warrant as valid as if it were done by the Lord in person. Only, the "Mormons" lay greater store by the Priesthood than any other Christian body whatsoever.

The theory is very simple.

#### RELATION BETWEEN GOD AND MAN

Man is literally, and not figuratively, a child of God. God is in a very real sense the Father of the spirits of all men. This being the case, it naturally follows, first, that the Lord is very much concerned about our welfare both here and hereafter, and secondly, is both anxious and able to provide a means by which we, His children, may overcome any factors in our environment that do not make for our growth. That means is the Church.

The Church is therefore God-made, not man-made—God-made, because it requires higher wisdom than man possesses. It is the form through which the substance works, the tangible through which the intangible operates, the pattern through which spiritual ideals manifest themselves. In a word, the Church is the incarnation of Christian truth. For as the human spirit expresses itself through the human body, so the Gospel—God's spell, or power—expresses itself through the Church.

But the Church needs to be conducted by the same wisdom that brought it into existence in the first place. The vehicle requires to be guided so that its precious cargo shall be safe. Hence the Priesthood. Moreover, Priesthood is in the main the channel through which communication between God and man is maintained.

Thus, questions as to whether the Church should be ruled by

elders or bishops or apostles, whether baptism ought to be by immersion or by sprinkling, whether infants may properly be baptized, whether a priest may forgive sins, and a hundred other similar questions of government or principle or ordinance, become matters ultimately for men to decide who hold the Priesthood by undisputed right, not by men who have arrogated this authority unto themselves. Also any alterations made in the Church, either in its form or its substance, are in themselves of small moment. The all important point is: Have they been made by duly accredited representatives of God?

But Priesthood, in the view of the Saints, is a matter that touches more than our present existence. It concerns the entire span of the eternal spirit, whether in its pre-earth life, its life here and now, or its life after this.

#### PRIESTHOOD IS ETERNAL

Priesthood was known in the unembodied state. Jeremiah, the Bible tells us, was "sanctified" before he was born and "ordained" to be "a prophet unto the nations." Abraham likewise, as we are informed in a modern translation of an old document, was "chosen before he was born," while he was still "in the midst" of the "intelligences that were organized before the world was," and he was appointed one of God's "rulers" who were to be in the earth-life. That is, these two men were endowed with the Priesthood in the spirit-state. Not only these two great prophets, but others as well were "set apart" for specific work to be done after they should be incarnated in the flesh.

And after this life also, first in the intermediate state and then in the resurrection, Priesthood will be as necessary as in our present state. For organization inheres in human association, in all forms of existence. It is a thing of the intelligent spirit, not of the body, and this irrespective of whether the spirit is embodied or not, or whether, if embodied, its tabernacle is mortal or immortal. Even in the next life there will be educative processes to be set going and carried on, and this work must be done by those who are properly qualified, both by nature and by credentials. And that means Priesthood.

This important attaching to Priesthood in the minds of the "Mormon" people it is that led the Prophet Joseph Smith, the founder of the modern Church, into an original and impressive line of conduct in relation to his foreordained work in this dispensation.

Once having decided in his own mind to set up a church, he might have assumed the prerogatives of religious leadership, as many others before him had done, without asking himself any questions as to his priesthood. Or, having asked them, he might have imitated the practice of many religious reformers before

his time, and sought to trace his authority back through dubious channels to some one else.

But he did not. He broke utterly with both past and present, so far as the churches were concerned. Instead, he sought and obtained fresh contracts with God.

His first great revelation is well known to those who are familiar with the rise of "Mormonism." Likewise is the story of how the Book of Mormon was revealed through the ministrations of the Angel Moroni. In the first vision he learned through a personal visitation, that God the Father and His Son, Jesus Christ, were veritable personages, that they were two beings and not one, as was generally taught in his day, and that the heavens were not as a canopy of impenetrable brass over man's head. In the second heavenly manifestation, he learned of the ancestors of the American Indians, of the history of these peoples, and of numerous revelations and visions vouchsafed to the Jaredites and the Nephites.

One would imagine that two such glorious manifestations as these would be sufficient warrant to proceed to the organization of a church. But Joseph Smith did not think so, even though he had been told in the earlier vision that the Church would be restored through him. For in neither of these revelations did he receive authority to establish the Church of Christ.

#### RESTORATION OF PRIESTHOOD

Accordingly, as he tells us, in May, 1829, while he and Oliver Cowdery were praying "in the woods" near Harmony, Pennsylvania, John the Baptist, acting, as he explained, under the direction of the ancient Apostles Peter, James and John, appeared to them. Laying his hands on their heads, he ordained them to the "Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." Subsequently—in May or June, 1829—the Apostles Peter, James and John appeared to Joseph and Oliver "on the banks of the Susquehanna River," and ordained them to the apostleship, making them "special witnesses" to the name of Christ, and giving them "the keys of the kingdom and of the Dispensation of the Fulness of Times."

Thus, the Church of Jesus Christ of Latter-day Saints rests upon the secure foundation of an authority conferred upon its "first elder" by men who were ordained under the hands of the Founder of Christianity Himself. And every man now holding any degree of spiritual authority in the "Mormon" Church, if he wished to do so, could trace his Priesthood back directly to that "first elder" in the organization—Joseph Smith.

A distinctive feature of Priesthood among the Latter-day Saints is its democracy.

In the religious history of the world, it would appear that the men holding the priesthood in any community were limited to a comparatively small group of carefully selected persons, trained to the service. And this is true of Christian as well as of pagan peoples, in modern as in ancient times. It is true of even the Israelites before our Saviour's time.

But Priesthood in the "Mormon" Church is in striking contrast to this. For with us it is very widely distributed. In a total male membership of almost two hundred ninety-five thousand, approximately one hundred fifty thousand hold the Priesthood in one of its grades. Deducting those under twelve years of age, at which time the Priesthood is first conferred, we have a situation where practically the entire male membership of the Church holds the Priesthood. This is altogether without parallel in the long history of religion.

If there is any man in the organization who does not have the Priesthood, it is either because he does not want it or because he does not care to live for it. For every boy is urged to aspire to the office of Elder, that being the grade which entitles him to all the rights, privileges, and blessings of Priesthood in general. Nor is there any special qualification or discipline necessary to hold the Priesthood, other than faith, good works and a desire to "magnify" the calling.

#### BRINGS ABOUT BROTHERHOOD

A great social leveler, this "Mormon" idea of Priesthood. It tends to make all men the same height so far as concerns access to spiritual blessings. And it brings about this religious equalization, not by lowering the high, but by raising the lowly. The president of a big business corporation and the man who runs his elevator not only stand on the same plane in their Priesthood meeting, but the hired man may even be a presiding officer in the "quorum" of which his employer is a member. And nothing is thought of it. There could be no greater stimulus to individual achievement and self-respect than this power of Priesthood.

Another striking characteristic of Priesthood among the Latter-day Saints is the method by which it is exercised.

It is commonly believed by non-members of the Church that force, compulsion, coercion, threats, are the means by which government is conducted in "Mormon" communities, and that this element of external control is all the more potent because it is underground. That indeed has too often been the method used by religions in the past, even by churches that bore the name of the lowly Nazarene.

But that has never been the method sanctioned by the Church of Jesus Christ of Latter-day Saints.

The founder of "Mormonism," when asked how he managed to govern such a heterogeneous body as he had gathered in Nauvoo,

Illinois, is said to have replied: "I teach them correct principles, and they govern themselves." And that this statement was more than an off-hand remark spoken on the spur of the moment, is evident by the policy he laid down very deliberately and included in a volume intended to be for the direction of his people.

"The rights of the Priesthood," he says, "are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man."

That has always been the ideal held by the Church, and if any man has presumed to employ the Priesthood as a means of compulsion, he has deviated from the spirit as well as the letter of this standard requirement. The only element the Church considers legitimate as an instrumentality of religious government is love. For, according to the Prophet Joseph Smith in the same statement quoted above, "no power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

Such then, in brief, is the character of the Priesthood, in theory and practice, among the Latter-day Saints.

#### FOUNDATION OF CHURCH

It is the very essence of the Church here below. It furnishes the groundwork of revealed religion. It is co-extensive with the eternal spirit of man, and inheres in human associations. It was given anew in modern times to the Prophet Joseph Smith, and not inherited by him in a manner involved in doubts and questionings. And its motivating power is love rather than compulsion.

In the hundred years since the organization of the Church in this dispensation, Priesthood has undoubtedly been the most potent factor in religious education among the Saints. Accessible, as it has been, to every man, it has given him a dignity and a self-respect, and furnished him with an incentive to character-building through thought and work, such as could not have come to him in any other way.

It is therefore safe to say that without the Priesthood, the "Mormonism" we know to-day could not possibly persist, and that with it there is a power in the Church of incalculable value, making for righteousness here and for salvation and exaltation in the world to come.—*Improvement Era*, April, 1930, pp. 280-82.

## OUR CHURCH LEADERS—HEBER J. GRANT

(THIS is the seventh of the series of articles on the Presidents of the Church for the present M. I. A. course of study.)

HEBER J. GRANT.

### I. *Outstanding Characteristics.*

#### 1. Perseverance and Industry :

(Note : By special request, President Grant dictated the following for the advisory committee.)

One New Year's eve, I wrote on fifty dozen cards the year and words "Happy New Year!" While I was doing this, the manager of Wells Fargo's Bank and Express business, for whom I was working, came into the office, and said : "What are you doing?"

I said, "I am getting ready for the harvest to-morrow. Last year I made \$20.00 (£4) on New Year's day by writing calling cards. Had I had 'Happy New Year' already written on them, I am sure I would have made \$25.00 (£5); so I am going to be prepared for the harvest to-morrow."

He said, "My boy, it never rains but that it pours. Here is a cheque for \$100 (£20), as a New Year's present for you. This is an expression of my appreciation of your doing work around here that you are not paid for. You come back evenings, if there is any work you can do, and seem to like to work, while the average employee likes to get out of the office."

The next day, in Dwyer's Book Shop, I sold all of those cards at fifty cents (two shillings) a dozen, and then I had to write "Happy New Year" on some more; and from ten o'clock in the morning until three o'clock in the afternoon—five hours—I made \$37.50, or an average of \$7.50 (one pound, ten shillings) an hour. It was the same pen (Spencerian No. 1), the same ink, the same hand, and the same eye that guided the pen, when, in the university, according to my fellow students, I made ink look as if lightning had struck an ink-bottle.

I told them I would live to set copies for all of them, that I would live to be the professor of penmanship and book-keeping in the University of Deseret, which I did; and that I would live to write better than the professor at that time, which I did.

I used to make spending money by sewing baseballs when the stitches became ripped. I could beat any harness-maker in town sewing baseballs. The stitches wear out before the covers do, or at least they did when I was a boy.

When I joined a baseball club I could not throw at all. I had never thrown rocks like other boys. They called me "sissy," and made fun of me. We had a first baseball nine, in which were boys a year and a half older than I was. Orson F. Whitney and M. M. Young were in that nine. The boys of my own age were in

*(Continued on page 346)*

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THURSDAY, MAY 1, 1930

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EDITORIAL

APRIL AND MAY, 1830

THE CHURCH was organized on April 6th, 1830. The few members set about, at once, with great activity, to promote the latter-day cause of the Lord. So busy were they, that only the briefest account was written of their labours during the first two months. Such history as remains is almost an epitome of the succeeding century.

The newly organized Church was guided by revelation from God. Three revelations, received in April, 1830, have been recorded and are found in the Book of Doctrine and Covenants as Sections 21, 22 and 23. These deal with problems then before the Church, but the principles laid down are of universal application. The Church of Christ can not at any time do its work, safely, without the direct guidance of its Master. The leadership of the Church under an inspired Prophet was clearly set forth in the revelation received on the very day of organization.

The most important principle laid down in these revelations is that those who enter the Church must conform to all of its requirements, irrespective of the blessings or ordinances received before. There were those, who, having been previously baptized, desired membership in the Church on the basis of that earlier baptism. This was refused. Baptism is the mode of entrance into the Church, and must be received by every intending member. "Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and everlasting covenant, even that which was from the beginning." This is the doctrine of invariability in the laws of the Lord preached by the Latter-day Saints during a century.

This applied, also, to the offices of the Priesthood. Joseph Smith and Oliver Cowdery had received the authority of the Priesthood from heavenly beings, yet it was necessary that, with that authority and the sanction of the Church, they ordain one another elders in the Church. Thus, perfect order was preserved in all things.

The preaching of the Gospel of the restoration, proselyting among seekers after truth and the spiritual and temporal up-building of the members, were begun immediately after the organization. In brief words, to five persons, the Lord spoke through Joseph the Prophet concerning the various labours devolving upon members of the Church and upon seekers after truth. The same calling does not come to all men; but the blessings following



obedience to any requirement are equally great. The few words in this revelation (Section 23) are weighty with divine wisdom.

The young First Elder of the Church, Joseph Smith, took his full share or more of these labours. High position does not exempt a person from the common work of the Church. On one of Joseph's missionary visits the Lord performed a miracle through him—the first in the Church. An investigator of the restored Gospel, of somewhat feeble body, was seized upon and tortured by an evil power, until, at the request of the sufferer, the Prophet cast out the evil spirit and healed the man. This was witnessed by many persons who were led thereby to study the claims of the newly organized Church. During the century, tens of thousands of spiritual manifestations—miracles to the onlooker—have occurred within the Church, even as promised by the Saviour.

On Sunday, April 11th, 1830, a meeting of the Church was held, at which Oliver Cowdery preached the first public discourse in the Church. Large numbers of people attended; many were baptized. During the two months a considerable number of men and women were converted and baptized. The work went forward then as it has ever since.

As in later years, the Book of Mormon was distributed widely, and became one of the most effective means of convincing people of the truth of the claims of the young Prophet and of the Church over which he presided. The Book of Mormon, read with a prayerful heart, pierces the heart with the truth of its message.

Naturally, persecution was not delayed. Joseph Smith had been honned and vilified since the day of his first vision. The Church that had been organized, now became the target of bitter persecution. Never in its history has the Church been left unmolested, to teach its doctrine of peace and human happiness. Truth is the red flag of danger to untruth. Right and wrong must ever be in battle array. Nevertheless, rejoicing in the new-found truth, the members of the Church continued to preach the Gospel to all who were willing to listen.

The first two months of the Church were filled with joyous labour and ngly opposition. Success was tinctured with ministerial jealousy. But, the Saints were fearless, they possessed truth, and then as now, they went happily onward in fulfilment of divine requirements and promises.—W.

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## CHANGES IN THE EUROPEAN MISSION OFFICE

ELDER WESTON W. TAYLOR, Secretary and Treasurer of the European Mission, Elder Ralph A. Garner, Assistant Secretary, and Elder Weston N. Nordgren, Associate Editor of the *Millennial Star*, capable, devoted and intelligent workers in the latter-day cause of the Lord, have been honourably released to return

to their homes, with the goodwill and blessings of their associates.

The following brethren constitute the present staff of the European Mission Office: Elder Jack Cummard, Secretary and Treasurer; Elder William D. Callister, Associate Editor of the *Millennial Star*, and Elder Richard C. Badger, Superintendent of Publicity. In the hands of these efficient and willing brethren the work will continue to be well done.

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## OUR CHURCH LEADERS—HEBER J. GRANT

*(Concluded from page 343)*

the second nine, and I was such a poor player that I had to play in the third nine. I hired a boy to throw a ball at me until I could catch so well that I challenged the second nine to stand in a row with me and have the swiftest thrower throw at us, and as a fellow missed a ball, he had to sit down. I stood up until all the second nine had missed. I then said that I did not propose to play in a club that they considered the third nine when I could make the second nine all sit down.

In the meantime I would throw a ball across a high board fence at Bishop Woolley's barn in the adjoining lot to mine. I got so that I could come very close to hitting most any adobe on that barn that I wanted to. Many were the nights that mother would tie up my arm with wet rags because it would ache so much from throwing, before I could go to sleep. I told her I was going to learn to play well enough to play in the nine that would win the championship of the Territory, which I finally did; and I have never played a game since. I thought that I would quit while my credit was good.

My Bishop gave me the reputation of being the laziest boy in the Thirteenth Ward, spending hours of my time throwing a ball at his barn when I ought to be busy doing something for the benefit of my mother. But I was fortunate in having a mother who realized it was wise to encourage her boy athletically or otherwise, to help him to do something that he had an ambition to do, instead of discouraging him. She was a general.

Bishop Woolley called at our home one day when it was raining. We had pans on the floor to catch the rain as it came through the roof. He said, "Sister Grant, I shall immediately have a new roof put on this house of yours."

She said, "You will do nothing of the kind; I have some sewing here and as soon as it is done I will get some shingles and mend the roof. There is not going to be any money from the Fast Day donation wasted to put a roof on this old house. This old house will do me until my boy grows to manhood and builds me another house."

He went away and said he was very sorry for Widow Grant, that if she waited for her boy to build a house she would never have one.

Twenty-one days before I was twenty-one years old, I married and took my bride to a home that I had built—tearing down Mother's old home—a six-room adobe house. I invited Bishop Woolley to come up and dedicate it, and thanked him for his criticism of me which undoubtedly inspired me to build the house quicker than I would have done if he had not christened me as the laziest boy in the Thirteenth Ward.

## 2. Goodwill and Generosity :

I attended a lecture given in the Utah Hotel by Cory Hanks.\* Afterwards, I went into his room and arranged to buy several hundred copies of his book† to send to friends. I also paid him for the privilege of having the book printed at my own expense to send to all the missionaries—some two thousand of them—and also if I wished to give other copies away in addition to those that I bought from him, I might have the privilege of doing so. I was to have the privilege of printing any number to give away to my friends, which privilege he granted for a consideration, and I have been printing them and giving them away ever since.

I presented a copy to each of the directors of the various companies with which I am connected. I said to the vice-president and general manager of the Utah Power and Light Company : “Mr. Inch, would you take a five dollar bill (one pound) for Hanks' book if you could not get another, if it were out of print?”

He said, “I would not.”

I said, “I would like to sell you 1,500 copies at a discount for your employees.”

He smiled and said, “I will consult the president of the company, and if it is agreeable, you shall have a check for \$750.00 (£150).”

I did the same thing with managers of other companies, and sold enough books to send Hanks a net profit, according to my recollection, of a little more than \$2000.00 (£400). Nearly all the books sold to these various companies—like the Utah Hotel Company, the Utah-Idaho Sugar Company, and others—I took the trouble to autograph, and they were presented to the employees in behalf of the board of directors. I did not autograph the books for the employees of the Utah Power and Light Company.

## 3. Simplicity and Dignity :

One day, as I was walking through the streets carrying a quart

\*A dauntless Utah man who lost his eyes in youth by an explosion of dynamite.

†*Up From the Hills*, by Cory Hanks.

or two of milk in a bucket, a friend of mine said to me: "Heber, I do not think you are maintaining your dignity as an Apostle, the president of a bank and other institutions by walking through the streets carrying a bucket of milk."

I replied, "There are some people who spend all their time trying to maintain their dignity, and there are other people who can push a wheelbarrow or carry a bucket of milk through the streets, and nobody dare step on their dignity. I hope I am one of the latter kind."

On another occasion, when I was made president of Tooele Stake, this same friend was at the meeting. I got up and told the people I did not know anything about the duties that devolved upon the president of a stake, that I had no knowledge regarding them, but that I would do my best to try to fulfil them. My friend said to me later: "Heber, you made a mistake by giving yourself away. Here you are making a large salary as a young man, and you tell those people you do not know anything. You ought to keep still and not give it away."

I said, "If I tell them I do not know anything, and they afterwards find out that I have some sense, I think it will be better than for me to make them think I know a lot of things that I do not know."

## II. *Some Contributions.*

"I announce to all the world that the Church of Jesus Christ of Latter-day Saints is in very deed the Church of God, and that there are thousands and tens of thousands who have been given this knowledge just as absolutely and as perfectly as I have it."—*Ninety-seventh Annual Conference Report*, page 12.

"Again I say it is beyond my comprehension how any man who is absolutely honest in his dealings with his fellowmen and would not think of such a thing as compromising his store bill if he were able to pay, would compromise his obligations to God. I can speak upon the payment of tithing, because from my childhood every dollar that has come into my hands has been tithed, and I have endeavoured in addition to be as liberal as any of my associates have been in contributing for the various public enterprises that have been required of us—the erection of ward houses, school houses, etc.

"I appeal to the Latter-day Saints to be honest with the Lord, and I promise them that peace, prosperity and financial success will attend those who are honest with our Heavenly Father, because they are fulfilling the law and an obligation, and He will bless them for so doing."—*One Hundredth Semi-annual Conference Report*, page 4.

"The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithepayer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity, I am not

thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithesayers are the most prosperous men, financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in a knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty knowing my family could testify that, to the best of the ability with which God had endowed me, I had observed His laws and kept his commandments, and by my example, had proclaimed the Gospel, than to have the wealth of the world."—*Ninety-fifth Annual Conference Report*, page 10.

"No man who breaks the Word of Wisdom can gain the same amount of knowledge and intelligence in this world as the man who obeys that law. I do not care who he is or where he comes from; his mind will not be as clear, and he cannot advance as far and as rapidly and retain his power as much as he would if he obeyed the Word of Wisdom."—*Ninety-fifth Annual Conference Report*, page 10.

### III. *Comment.*

As a public speaker, President Grant is strikingly effective. His utterances have behind them an extraordinary mental awakens, a soulful sincerity and an absolute fearlessness. His candor almost forbids caution. When he testifies, the most skeptical confess their inability to doubt that he has knowledge behind his testimony. But the strength and clearness of his voice, the sincerity and truthfulness of his messages make up but one side of the effectiveness of his teachings. It is the harmony of his works with his words, the agreement of his sayings with what he is, that gives a weight to his words greater than that of eloquence.

On his seventieth birthday, George H. Brimhall wrote of President Grant:

"Straight as the flight of time,  
True as tested steel,  
Quick as the lightning's flash,  
A dynamo of zeal."

—From the February, 1930, *Improvement Era*.

## OUTLINE FOR MOTHERS' DAY PROGRAM

IN ADDITION to the suggested Sunday School Mothers' Day program, for May 11th, referred to in the May issue of the Auxiliary Guide, the following outline is given:

1. Regular opening exercises including a Mothers' Day song. (Refer to next issue of the *Millennial Star*, which will contain words for two songs.)

2. Two two and one-half minute talks.
    - a. "Why I Love My Mother"—by a girl.
    - b. "What I Shall Do to Show My Love for Mother"—by a boy.
  3. Sacramental hymn and administration of Sacrament.
  4. Concert recitation: Col. 3: 20 and Exo. 20: 12.
  5. Tableaux: "Six Mother Pictures."
    - a. Little girl with doll playing mother.
    - b. Girl of ten years helping mother.
    - c. Girl of about eighteen years of age holding up wedding dress of mother or grandmother, with an open chest at side.
    - d. A young mother with baby on lap.
    - e. Grandmother with daughter and grandchild.
    - f. Great-grandmother, grandmother, daughter and great-grandchild.
  6. Mother's song. Either duet, solo, or chorus of children.
  7. Address: "One Hundred Years of Latter-day Saint Mothers," by a missionary or local brother.
  8. Address: "The Mothers of To-day," by either a missionary or Sunday School member.
  9. Introduction of mothers by branch president.
  10. Presentation of tokens to mothers by little girls dressed in white.
  11. Response: By one of the mothers.
  12. Closing exercises.
- Adapted from Mothers' Day Program being used this year in the Netherlands Mission.

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## LONDON DISTRICT CONFERENCE

THE suggested Centennial Anniversary district conference program was successfully carried out at the London District Conference held at London, Saturday, Sunday and Monday, April 12th-14th.

The Saturday District competitions were held in the West London Branch Hall. A representative group from each branch enthusiastically vied for the honours of the occasion. A basket lunch, prepared by the Relief Societies, added to the spirit of day.

A large audience, including some of the influential citizens of London, gathered to the Kensington Town Hall, Kensington High Street, W. 8, on Sunday, eager to learn of the fruits of "Mormonism." A pageant was given in which the lives of Church leaders were briefly sketched. Local members and missionaries portrayed the meaning of the Gospel in addresses and musical selections. President and Sister John A. Widtsoe of the European Mission, and President and Sister A. William Lund

of the British Mission addressed the audience on subjects in line with the theme of the occasion.

The visiting mission authorities encouraged the traveling Elders in their work at the missionary meeting held on Monday, and gave much counsel and advice. Each missionary bore his testimony. The spirit of the day was continued at the banquet held in the evening at which some interesting after-dinner speeches were given.

The Conference was attended by those shown in the picture below.

A. EDWARD ANDERSON, District Clerk.



MISSIONARIES AT LONDON CONFERENCE

FRONT ROW, left to right: Elder E. Glenn Taylor, Nottingham District; Elder William T. Knapton, London District; Elder Lyman D. Rees, Norwich District; Elder David W. Thorne, London District; second row: Elder A. Edward Anderson (District Clerk), London District; Elder Joseph A. Checketts, British Mission Office; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; Sister Leah D. Widtsoe, President European Mission Relief Societies; European Mission President John A. Widtsoe; President John L. Clarke, and Elder George Dwight Wakefield, London District; third row: Elder Elmout H. Crawford, Manchester District; Elder D. Ross Urie, London District; Sister Madelon Werry (visitor), Salt Lake City; Sister Gwendolyn Lund, British Mission Office; Elders Howard A. Thorn, Irving T. Duffin, and Myron D. Bitton, London District; Sister Eudora Widtsoe, European Mission Office; Elder Kelvin A. Baldwin, Nottingham District; Sister Denece Sanford (visitor), Salt Lake City; Elders Allen T. Wells, and Steven D. Howells, London District; fourth row: Elder Louis J. Hoggan, London District; President Eugene Romney, Jr., Liverpool District; Elders Owen M. Wilson, Conrad A. Johnson, Paul B. Larsen, William T. Mathie, Marion L. Clawson, John W. Adams, and Alfred F. Smith, London District.

## FROM THE MISSION FIELD

**Releases and Departures:** The following missionaries have been honourably released and have returned to their homes in America: G. Ronald Carter—London and Newcastle Districts—released on February 17th, and Weston R. Clark—Bristol and Newcastle Districts—released on February 23rd, sailed from Cherbourg on April 11th, aboard the *George Washington*; George W. Linford—Norwich and Sheffield Districts, and LeRay Swainston—Birmingham and Sheffield Districts, released on March 9th, sailed from Cherbourg on April 17th, aboard the *President Roosevelt*.

**Transfers:** The following missionaries have been transferred from and to the Districts specified: Elder Frank S. Campbell, Birmingham to Scottish; Elder DeVon Y. Stewart, Bristol to Scottish; Elder Leo V. Toombs, Hull to Newcastle; Elder Harold A. Thorne, Hull to Norwich; Elder Lester H. Belliston, Liverpool to Bristol; Elder Francis E. Stock, Liverpool to Sheffield; Elder George E. Clark, Manchester to Welsh; Elder Thomas B. Jenkins, Manchester to Ulster; Elder Ralph S. Olpin, Newcastle to Liverpool; Elder Harding H. Higham, Newcastle to Hull; Elder Thomas A. Jones, Norwich to Hull; Elder William T. Trembath, Norwich to Manchester; Elder Don R. Patterson, Nottingham to Norwich; Elder George H. Gray, Scottish to Newcastle; Elder Virgil E. White, Sheffield to Welsh; Elder Edward L. Hall, Sheffield to Nottingham; Elder William Yancey, Ulster to Liverpool; Elder Morgan C. Boley, Welsh to Nottingham; Elder Alton S. Manghan, Welsh to Sheffield.

## DEATHS

**BLAMEY**—Brother Alfred G. Blamey, of the North London Branch, London District, passed away as a result of a motor car accident on March 2nd, at the age of fifty-seven years. Funeral services were held on March 7th, and interment was in Manor Park Cemetery. Elder Alton A. Linford dedicated the grave.

**CHALLIS**—Sister Ada Annie Davis Challis, a member of the Liverpool Branch, Liverpool District, passed away on April 1st, aged fifty-three years. The funeral services were held on April 4th, and the remains were interred in the Allerton Cemetery. A memorial service was held in "Durham House" on Easter Sunday, April 20th.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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